

chaff (his former good resolutions and self-righteousness) now begins to dry, really to be purged from his floor and to be burned up with the unquenchable fire of the Holy Spirit, as John says, "He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire. Matt. 3:11, 12.

Many suppose the chaff to represent the wicked, forgetting that wheat and chaff both grow on the same stalk and that the one is essential to the other until the wheat is ripened ready for the garner. The wicked are represented by tares and not by chaff.

John the baptist had a clear vision of the process of a perfect salvation and presented it very explicitly with but very few words.

The moment one receives the baptism with the Spirit the ripening process begins, the chaff begins to fall, by this means men by the Spirit of God become unblamable and unrepensible in the sight of God. (Col. 1:22.) And Jesus will be able to present his bride faultless before the throne, Jude 24.

"As the tree falleth so it lieth," If the saint aspires to perfection he must attain to it by the power of the Holy Spirit in this life. As the grave receives him the resurrection will find him, no time for sanctification when the trump of God calls forth the saints to meet the Lord in the air. Oh, that professors who cherish a hope of a joint heirship with Christ would study the WORD and make it the man of their counsel and seek the baptism of the Spirit who will reveal its own spiritual meaning and enable them to apply it practically to their lives.

Home Circle

WHAT YOUR SAVIOR WANTS

Is there nothing that Christ, as your Friend, your Lord, your Savior, wants you to do that you are leaving undone today? Do you doubt one instant, with his high and deep love for your soul, that he wants you to pray? And do you pray?

Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that?

Do you doubt for an instant that his will is that you should make life serious and lofty? Do you doubt one instance that he wants you to be pure in deed and word and thought? And are you pure?

Do you doubt one instant that his command is for you openly to own him and declare that you are his servant before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes,

nor in bright temple courts as once he spake, and not from blazing heavens, as men sometimes seem to expect, not so does Christ speak to us.

And yet he speaks! I know what he—there in all his glory—he here in my heart—wants me to do today, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me. —*Phillips Brooks.*

EVIL SPEAKING

1. I will speak no unkind or harsh word to anyone.

2. I will repeat no unkind remarks I hear of anyone, and discourage others, as much as possible, from saying unkind things.

3. I will judge my neighbors leniently, remembering that my own faults are probably far greater.

4. I will never say one thing to others, and yet think quite differently; this is hypocrisy. "Deceive not with thy lips."

5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."

6. I will put the best construction on the motives and actions of all my neighbors.

7. I will act unselfishly, peaceably and forgivingly, obeying my Master's command, "Love one another."—*The Presbyterian Review.*

HEAVEN TOUCHING EARTH

Some one has said, "We are not altogether happy on earth, because it is not heaven; neither are we altogether sad, because we are on the way thither."

"In the world ye shall have tribulation," Jesus said. It is a comfort to know that he understands the situation; and the sooner we understand it ourselves and make up our minds cheerfully to accept it as it unalterably must be, the better we shall meet it, bravely and successfully.

There are trials, sharp and sore, incident to every human life—no life was ever worth living without them. And like the enemies of the children of Israel in their conquest of Canaan, they are "bread for us" if we only take them the right way. To speak of earth only as a "vale of tears" is neither philosophical nor Christian. Tears fall, and mists often lie thick in the valley, but the sunshine is sure to creep over the mountains and flood the lowlands with light some time. "Taking the year together, my dear, there isn't more night than day."

The tears that fall, too, are like the rain upon the ground which "causeth it to bud and blossom." Everyone knows that the lives which bring forth sweetest flowers and richest fruit are those into which heavy rain has fallen, when neither sun nor star appeared for many days.

The world would have fewer treasures of literature if men and women had not discovered great secrets and ascended to great heights of vision thro sorrow. Even God's most precious thoughts in his word have flow-

ed to us thro channels of human pain. Moses "suffered affliction" before God spoke by him to his people, and thro them to us; and to the end of his life, as we read it, he was a deeply chastened man. The prophets all heard the minor key of time, but how gloriously they blend it with the triumphant strains of heaven. St. Paul was destitute, naked, buffeted, hungry, beset by enemies and disappointed in his friends, yet he was always shouting victory thro the Lord Jesus; "sorrowful, yet rejoicing; poor, yet making many rich." Never could he have made us so rich in the glorious truths he uttered by the Holy Spirit if he had not experienced the poverty first.

The secret of thus bringing sweetness out of bitterness is the perceiving of the hidden chain which binds the earth life with the heavenly. Earth cannot be all bright, because it is not heaven; but it can never be all dark when we know that is the way thither. When the things unseen are clear to view, the light affliction becomes a factor in the eternal weight of glory, a necessary part of it which we would not eliminate from our experience, any more than we would shut up the heavens so that no rain should fall upon the fields.

It is the Christian's business to prove that one can be "sorrowful, yet always rejoicing." The world flies to dissipation and pleasure to get relief from pain. It finds sometimes an anæsthetic which for the time lulls the ache, but often destroys the life too. But O, the precious secret of bearing the thorn "most gladly," knowing there is something sweeter and better than relief to come from it!

The men and women who have learned this secret are showing to sorrow-laden hearts, as no others can, that tho earth is not heaven, it still may be very bright and beautiful because it is the way thither.—*Christian Advocate.*

DWELLING IN HIM

The conscious surrender of the soul to God, not in word only, but in the deepest recesses of our nature, is the best preparation for life, and this implies the abiding in Christ as our Saviour. To abide in Him in this sense is to be more and more renewed in His image, and is to be united to Him as the branches are joined to the living vine. It is to dwell in Him so that there may be an uninterrupted transmission of His Spirit. He would be our intimate friend in the path of obedience; so near us that there can be no room for a rival; so faithful in imparting strength that we may be able to overcome every obstacle in our daily life; so consciously present with us that believing in him is the easy habit of every hour.

Having this experience in Christ, what follows? Can anything be more sublime than the words of our Lord, "Ye shall ask what ye will!" How rich is this assurance! Even in temporal good the promise is fulfilled, for when our request may seem to be denied, there is some better gift from God waiting for everyone who truly abides in His